

## L Y I N G

ALLOWABLE WITH

## P A P I S T S

TO DECEIVE

## P R O T E S T A N T S :

IN

A LETTER written by a Minister of the Church of *England*, to satisfy a Friend who was much stagger'd at the reading the

## S P E E C H E S

OF the late *TRAYTORS*,

Who at their DEATH, *June 25. 1679.* so confidently affirmed their INNOCENCY.

S I R,

**T**Hat any man, having the use of their Reason, and all the powers of their Soul vigorous and active, should be so hardned, as in the great and last hour of Death to out-face Truth, and with amazing Imprecations proclaim themselves Innocent of any Fact, which by sufficient Evidence and Circumstance hath been proved against them, is a thing so incredible to all sober Christians, that the Protestations and Asseverations of the late Priests in this kind (who suffer'd as so many Malefactors) have been ready to leave upon the miads of some men, as well as you (even *Protestants*) such impressions as these; that doubtless they spake Truth at Death, were wrongfully Condemned, died for that of which they were not Guilty; and consequently, that the Kings Evidence who swore against them, are highly perjured, and deeply guilty of their Innocent Blood: For who can imagine they should dare to go before the Great and Eternal Judge of all the World with a Lye in their mouths? But if we consider the Principles and Practices of these men, this may seem no wonder at all, for what we call a Lye, they count none; or if it be so, yet tell us 'tis both lawful and necessary at some times to lye, and out-face the Truth, even with Oaths: We must believe that every of these men received Plenary Absolution for all their sins, from their Birth to that day

A

upon

upon which they died; upon which Absolution they may affirm themselves as free from, and as Innocent of any Crime laid to their Charge, as the Child unborn, because whatever the Crime is, 'tis forgiven: And supposing they did sin in their Declaration of their Innocency at the place of Execution, which the former Absolution could not reach, yet they might safely do it, having a power to absolve each other just as they were going out of the VWorld, as 'tis believed they did when they laid their Heads together in the Carts; which Absolution sends them perfect Innocents to Heaven, in their Opinion. Moreover, if to rob, spoil, kill Protestants, burn their Cities, &c. if to depose Heretical Princes from their Crowns and Kingdoms, and absolve their Subjects from their Allegiances, (to which by Oaths they stand fast bound) if these be no sins (as in their account they are not) then they may declare themselves Innocent, though never so guilty in our esteem and judgment. Now that such Traytorous and bloody designs and undertakings are not only not sinful, but good and lawful, we will bring some of their own Party to justify.—— For they tell us, 'tis no sin for Romanists to take from those whom they count Hereticks all that they have, all they have being by Sentence of Law confiscated: This is concluded by a whole Council; *Bona ipsorum (scil. Heret.) ipso facto applicantur sisco. Concil. Lateran. sub Innoc. 2.* And Sylvester saith, that all whoever may rob and spoil Hereticks, and if it cannot be otherwise accomplished, it may be done by force of Arms; his words are, *si aliter feri non potest, manu armata sunt et omnia bona auferenda.* Sylvest. n. 23. q. 3. c. 1. And that we may be sure this is lawful, one of their Papes, (who is held Infallible) hath thus determined, that all Prelates and Princes, even Kings and Emperours that are Hereticks, should be, and should be understood to, be deprived of all their Benefices, States, Kingdoms, and Empires, without farther Declaration, and incapable to be restored to them, even by the Apostolick See (old Hold-fast) and their Goods, States and Kingdoms shall be understood to be common, and to belong to those Catholics who can get them: A Constitution of Pope Paul 4. declares this: And you may see more of this in *Hist. Conc.* of *Tr. lib. 51 p. 409.* and in *Institut. Cathol. Tit. 45. Sect. 13.* so that whatever Misdemeanours or Treasons they act or contrive against the King, or his undoubted Rights, or against his Subjects, being convicted and condemned as Traytors, they may safely deny it, and proclaim themselves innocent; that is, not guilty of Treason (laid to their charge) because they cannot be guilty of any such thing against an Heretical King, or Prince, whose Crowns and Kingdoms are not his own, but theirs, if they can catch them: Besides; if these men may dally with Oaths, swear, and yet not hold themselves bound by any Oath, if the breach of it may make for their advantage, why should we wonder to hear them deny the Truth, where the confession of it might do them and their Cause some injury: As to that of Oaths, let us hear what their VVriters say, *Licet jurare cum equivocazione, D: Tho: Scotus, Paladanus, Gabriel, Sylvester, Soto,* and multitudes more of their VVriters justify this: But more fully, let us hear what another saith to this point; *Qui alio sensu jurat quam alter intelligat, non peccat, modo justum habet causam ita jurandi—justa autem causa utendi his verbis (amphibologicis) est necessitas aut utilitatis corporis, aut honoris, aut verum familiarium—Ex quo sequitur, non esse illicitum uti verbis amphibologicis, addendo restrictionem aliquam in mente retentam, quoties aliquid incommodi, vel injuria nobis impendet loquendo*

loquenda ad mensum interrogantis: ad rem justam causa ista loquendi, Bonacini  
 Thom: 2: disp: 4: quest: 1: punct: 12: n: 2, 3, 4: Now should *Gavern*, who  
 benead, and the rest, have confessed there was a Plot going on against his Ma-  
 jesties Life and Government, and that they were guilty Actors in it, this  
 would have done great damage to their Party and Religion amongst us;  
 and seeing they may obviate that evil, and make the credulous World be-  
 lieve they are Innocent of all such Principles and Practices, by a single Lye,  
 why should we think they should stick at that, when they may swallow  
 Oaths, and swear what they please for their Commodity, and to avoid in-  
 jury, and yet be justified as Innocent Persons by their Heads and Guides:  
 And 'tis as much to be admired, that so knowing a Jesuit as *Gavern* was,  
 should affirm the *Papists* allowed not the deposing of Kings, Absolution from  
 Oaths, &c. as that he was Innocent of the Fact or Crime for which he died:  
 For whether he spake truth in the latter, I am not able to say; but that the  
 former is false, every one that is at all read in their own Schoolmen and Do-  
 ctors can testify; and if he made no Conscience to lye in the one (as we  
 are sure he doth): I can see no reason to think he did in the other, especially  
 since we are told that *mendacium si aliam non habet maculam quam falsitatis,*  
*non est mortale*, (Pater, saith the Author) *quia non est contra Religionem*. (Ro-  
 manum) Soto: 1: 5: q: 7: art: 4: p: 168: And to vanquish all wonder of these  
 mens justifying themselves, and to shew that a Lye will never choak a Po-  
 pish Priest, it is a standing Precept among all their Doctors, that a Priest be-  
 ing asked by a Judge, whether he knows such a thing by Confession? he  
 may answer no, though he doth know it, and the revealing of it be necessary  
 to save a Prince or a Nation from ruine: Take it in their own words;—  
*Certum est obligationem huius precepti tantam esse, ut in nullo casu, et propter*  
*nullam finem; etiam procuranda tota repub. ab ingenti malo temporali aut spi-*  
*rituali, violare illud liceat*: Sic ait Durand: Scotus, Palud. Major: Caprioli:  
 Gabriel, Alensis, Adrian, Gajetan, Lodowicus in Suarez: Tom: 34: disp: 33: Sect: 1:  
 no 2: Et sic docent omnes Theologi contra unum Alsiop: Here is not only a  
 permission, but a strong Precept and Injunction for Priests to deny the  
 Truth, to elude Authority by Equivocation, blaspheming God, lying and  
 swearing in open Court, though it be to the temporal or spiritual ruine of  
 the whole Republick, and they shall be justified in it by all their rare Saints,  
 and learned Doctors; and if in open Court, why not at place of Executi-  
 on? where a free and ingenuous Confession might have caused the appre-  
 hension of many more Priests and Confederates, and utterly obstructed their  
 farther Progress in altering the Government of the Kingdom, and have gi-  
 ven such a Blow to Popery, as it should never have been able to have held  
 up its Head again in this Nation, or so weakned it, that all future endea-  
 vours to bring it in, must have proved abortive. And is this to be expect-  
 ed from them at any time in Life or Death, who come hither with full  
 Commissions, and fixed Resolutions, to promote it, and hazard their lives to  
 accomplish their ends? No, they must rather stifle the Truth, and like  
*Romes* Champions, out-brave Death and Judgment, and sacrifice Soul and  
 Body to the Churches Interest, than do so great service for Hereticks, as to  
 prevent their ruine, either Temporal or Spiritual, by a cowardly confession  
 of Truth at last. As a sincere Christian would (and ought to) die rather  
 than betray the Truth and Church of Christ into the Enemies hands; so  
 these Heroes of *Rome* will rather suffer a thousand Deaths, than disclose the  
 Popes



Pope's designs against such Dogs, Wolves, Serpents, as we (Hereticks) are, showing as much in their sayings, as any true Martyr of Christ can; and for this their Piety and Magnanimity in the Cause, even to Death, shall be Sanctified and Canonized by their Holy Father: In my Opinion it would be much more strange, to hear any Priest or Pope confess himself guilty of any evil against Protestants, than to deny it: since they do not look upon us equally worthy to live with brute Beasts, most worthy of the greatest destruction, and a laudable work in them to hasten it upon us: Could we see one of them really converted to Protestantism, and the true Religion, we might expect a discovery at death of the Popish designs: But so long as they declare they die *Romanists*, 'tis mighty folly once to dream of any Confession from them in favour of us, or by which our Church may reap the least benefit or safety; for this were in one moment to tumble down, what for many years they have been rearing up, and had rather than their lives should be carried on to perfection: viz. to bring this Kingdom once more to the Pope's Lure, that once more that monstrous Beast of Rome might ride us: And do you think, now he is gotten so high, that one lift more had throw him into the Saddle, they will, by a Confession of his and their own Villany, pull the good old man back? no, They honour him and hate us too much to do any such thing: Therefore however those men behaved themselves, or whatever they affirmed or denied at death, let us not be so over-credulous as to think their Brethren (those Wolves that yet remain amongst us) are a Company of innocent Lambs, and have no designs against us; who doubtless Glory in the confidence and faithfulness of those that are gone before, and are carrying on a most cruel and horrid design and Plot against us, against our Gracious King, (whom God preserve) his Government both in Church and State, and against the lives of his Protestant Subjects: And yet should any of them hereafter be brought to the like condign punishment for their Murderous and Traitorous Projects and Proceedings (as we hope they will if they go on) you shall find they will declare themselves as innocent and guiltless as any of the former, for such is their Zeal for the Cause, and confidence in his Holiness, that they had rather dye with the Pope's Pardon, than live with his Majesty's.

*Sic ad quod si non habet aliam maculam quam falsitatis, non est mortaliter peccatum.* Soto.

*Potest quis dum moritur, habere voluntatem permanendi in peccato veniali.* Bellarm. de purgat. l. 1. c. 7. p. 1359.

*Potest quis mori in complacentia peccati, ib. 1370. & salvari.* Sylvest. sum. v. contritio. n. 3.

With them a simple Lye is a venial sin; and they say a man may resolve to continue in venial sin till death, and yet be saved.

**FINIS.**